The Essentials *of* Theosophy

An Outline *of* Principles

By

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PREFACE.

The following pages contain the review work of over a year's teaching program while the compiler was president of the Fresno Lodge T. S., in Fresno, California.

The principal text used was C. Jinarajadasa's "First Principles of Theosophy." Bishop Leadbeater's books were also consulted.

With our beloved vice president, C. Jinarajadasa, and Rt. Rev. C. W. Leadbeater, as authority for all the theosophical facts herein set forth, I feel we can be absolutely certain of the correctness of the great mass of essentials and theosophical laws and principles offered in this compilation, making it a useful text for class work.

I feel that the present-day atheistic movement in our schools and colleges here in America is directly due to the lack of knowledge among our young people of Theosophical truths.

The narrow, bigoted aspect of Life and God as taught by the organized churches and so-called Fundamentalists of the world to-

day, usually by men with less intelligence than the young men and women whom they seek to teach, could not but result in this revolt of intelligent youth. They know not where to turn; therefore atheism is the result.

Our Theosophical movement *must* reach these youngsters with the logical, broad, scientific, and reasonable teachings on Life, God, and the universe, of which Theosophy is composed.

DR. J. WALTER BELL,
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Fresno, California.
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CHAPTER I

Planetary Creation

We find in our scientific studies how the nebula of our planetary system was started in the dark ages of forgotten time; the whirling nebula started to condense and throw off parts of itself—as it is the nature of this phenomena to do,—and finally became the orderly, revolving planets; viz., starting with the Sun as the center, we find thrown off: vulcan, mercury, venus, earth, mars, eros (asteroids), jupiter, saturn, uranus, neptune, and the planets called O and P, in theosophical literature, naming them from within, with the Sun as Center, outward.

Evolution of Life.

Then we find the elemental life

gradually evolving into the Mineral (group), then upward to the vegetable, then higher still to the animal, and, finally, our own individualized group, the human.

Types of Evolution.

We find there are seven parallel types or streams of evolutionary beings. Two are all that are investigated closely at present. After the elemental essence has evolved into the synthesized mineral, there is a branching. One stream ascends through the *human* evolution, and another through the *Deva* or *Angel* type. In the human chain we find the evolution ascending in the following manner: mineral; vegetable; animal; human; perfect man or Masters. The Deva chain starts with mineral, then vegetable, animal, nature-spirit (fairies- etheric), then

nature spirit (astral type); then into the highest of this chain, Angel or Deva.

Human Evolution of Form.

Then we come to the *form* of the human evolution on this earth. *Seven* great race types, or *Root Races* are to appear. So far, only *five* of the *seven* Root Races have appeared. Each *Root Race* is divided into seven modifications or divisions called *Subraces*.

The *Masters* of the Adept Brotherhood are the agents of the Logos, carrying out His plan for the various races in the *seven* cycles of this evolution. Two of these Adepts are given to each Root Race, and work out its destiny according to the Cosmic Plan laid down in advance for it. One of these is called the Manu of the Root Race, and the other is called the Bodhisattva, or the Christ.

The Manu directs and oversees the *Physical Developments*—the race types, modifications, *migrations,* and polity, and directs each to its appointed work in the Great Plan. The *Bodhisattva* is the Spiritual Leader and Teacher; He watches over the intellectual and emotional development of the race, and its religions, arts, and sciences.

The Past Root Races.

The *Third* Rootrace is the *Lemurian,* and its earlier subraces have left no traces. *Negroes* and other woolly-haired peoples are the remnants of the later subraces of the *third* or Lemurian Root Race.

The *Fourth* or *Atlantean Root Race,* which was developed from the seventh variation or subrace of the third Root Race, the Lemurian, is present today in its later aspects, in the Mongolian

Type of people; Red Indians, Chinese, Japanese and the pure Semites.

The *Fifth* or *Aryan Root Race* was developed from the original Semite, (fifth) subrace of the Atlantean, or Fourth Root Race period. The *Fifth* is *Our Root* Race, and the variations (subraces) are: *First,* Hindu-Egyptian people; *Second,* Aryan-Semite, the Arabs and Moors of to-day; *Third,* Iranian, known to-day as Parsis, formerly the ancient Persians. *Fourth,* Celtic; they were the ancient Greeks and Romans, and to-day—with the exception of the Teutonic admixture —known as the natives of Italy, Greece, France, Spain, Ireland, Scotland, Wales, Manx and Bretons. *Fifth,* or Teutonic; are the Slavs, Scandinavians, Germans and English and their descendants all over the world.

The *Sixth* subrace of this, our *Fifth*

Root Race is now being built up by the Manu of this Root Race to-day, and it is being done by the intermingling of the several subraces existing today, especially in California, and in Australia.

The *Seventh* Subrace of our Root Race is also yet to come.

CHAPTER II

Reincarnation.

We have found in Reincarnation that it is *not* the doctrine of PRE-EXISTENCE, nor that of Transmigration or metempsychosis. We have also learned that it *is* the doctrine that the soul of man, before a birth as a human child, has already lived upon earth as a man or woman, but not as an animal or plant, *except before individualization* had taken place; that is, before the soul had become a permanent, conscious, individual entity. After an interval of life in a spiritual condition, the soul returns to earth again as man or woman, but never more taking birth as animal or plant. We have also learned that the vehicles or bodies of the soul are four in number: *Physical* body in the

physical world, to *act* with, the *astral* body to *feel* with, the *mental* body to *think* with, and the *Causal* body, which is the SOUL'S *permanent body*. The *Soul,* we learned, is an INDIVIDUAL PERMANENT CONSCIOUSNESS that lives in a form or body of invisible matter, called the *Causal Body*.

The *types* of souls that reincarnate are: (1) Adepts. Above need of reincarnation. (2) Those on the Path. Reincarnate immediately under supervision of Master, renouncing heaven life. (3) The cultured; of these, the first class reincarnates twice in each subrace twelve hundred years between rebirths; those of the second class average about seven hundred years between births. (4 and 5) Simpler-minded and undeveloped souls, reincarnate many times during each subrace; the lower types, in sixty years of

physical life, because of their lack of development, will only create enough spiritual force to give a life in Devachan (the lower mental plane, *heaven*) of from five to fifty years, when they again must have rebirth to gain more earth experiences and thus evolve. In case of child, not enough experience gained to last but very short period in Devachan. The plane these souls function in, in the Spiritual world, is the lower mental plane; they thus still retain their *mental* BODY during most of their spiritual rest, and can therefore *think* in this *Devachan* state. The more evolved souls may, and possibly *all* souls, for a time at least, rest in the *causal* or mindless body before reincarnating.

Concerning the *sex* of the physical body in its various incarnations, we find that usually there are not more than seven or

less than three consecutive lives in each sex; there are, however, a few exceptions. We learn one set of qualities in the female bodies and another in the male bodies; therefore, we are born about equal number of times in each sex. We also have found that many souls keep together in their various incarnations, coming back together, sometimes one the husband of the other, and in the next incarnation these positions reversed; then as brother and sister, then as friends, then as brothers and again as sisters, and the next time as husband and wife again, or as lovers—the tie of love holding them together all down the ages during their incarnations. Our experience with people in one incarnation explains how to-day we in this incarnation instinctively love one person as soon as we meet him (or her), and likewise hate another; we have

had pleasant experiences before with the one, and owe the other a karmic debt.

Karma.

Karma is the law of cause and effect, or action and reaction. The *Cause* is set into action through the physical world of action or movement, the *astral,* or world of feeling and emotion, and third, through the mental or causal bodies which deal with our concrete and abstract thoughts. To aspire, to dream, to plan, to think, to feel, to act—all this means to set in motion forces or *Causes* in these three worlds. All the force we use is the *energy* of the Logos; we are but transformers of that energy. If we use this energy to further His plan of evolution, our Karma is *good*; when we try to hinder it, our Karma is *evil.* Action in the physical world of a hurtful nature, brings a reaction of pain; when of a helpful nature,

the reaction is comfort. In the Astral world resentments bring grief, and sympathy brings joy. In the lower mental, criticisms bring worry; appreciations bring inspiration. The higher mental aspirations bring the reaction of ideals. The Lords of Karma give to each incarnating being at birth as much bad karma as that being can handle and transmute into good during that particular earth life. Each life finds the Ego rising little by little out of the bad karma, and building a little more good into itself, until finally the Ego has advanced to Masterhood, and all Karma has been transmuted into *all good*; he has then builded himself, with the aids of the Lords of Karma, into the *archetype* he is intended to be. The Lords of Karma, on the Life side of the Ego, work through Thoughts, Feelings, and Action, always

building toward the *ARCHETYPE* for that particular Ego. They build through *factors,* which are: nerves, virility, musical ear, mathematical brain, psychic temperament, disabling factors (various disablements such as cripples, etc., if the Ego needs that type of suffering during the incarnation in question to enable him to grow toward his *Archetype* by *overcoming* the physical handicap), etc. Everything we do or think brings its reaction into our lives of either good or bad. This is *Karma.*

We must not, however, imagine that this "fate" selected for the individual is absolutely rigid and immutable; a man can, and does, change his "fate" sometimes, by an unusual reaction to circumstances. The "plan" is for us to struggle through our pains, griefs, worries, etc., and not "go under;" if we *do* "go under,"

we must only go all through it again until we have developed the strength to go through this "bad" karma without going under, and come out triumphantly. Then, and then only are we *free,* and we will have earned our freedom. A practical view of Karma is taken in this review, and we find that in past lives *serviceable actions* make for good environment in this life; hurtful actions make for evil environment; aspirations and desires make for capacities; sustained thoughts make character; successes make enthusiasm; experiences make wisdom; painful experiences make conscience; will to serve makes spirituality in this life. "Whatsoever a man soweth, that shall he also reap."

Karma, also, is active in all states of being, acting as the atmospheric pressure, continually pressing us onward from one

state of existence to another. It is the force that presses us on from the astral plane to the devachanic realm. It is also the force that is continually pressing us out of Devachan into another earth life as soon as our life's experiences are properly "digested," or have been properly acted upon in our devachanic sojourn, our experiences holding us for a short or longer period in this plane.

CHAPTER III

The Invisible Worlds.

The existence of invisible worlds (invisible to ordinary human response) is well known and proved by physical science. The physical sense of sight sees a very small portion of the existing world, because the vibrations are either too high or too low for the eye to catch and the brain to interpret. In the field of sound the physical senses are even more limited, and we only hear three sixty-thirds of the existing sound waves. Thus we see that there is a vast universe of matter we cannot sense at all, much vaster than the small portion we *do* sense.

These different planes or worlds are situated within, on, and around our own

"sense world." As water fills a sponge they interpenetrate. As a bottle can be filled with sand, water, and gas at the same time, thus do these finer worlds interpenetrate our own.

The science of Theosophy describes these worlds or planes as being seven in number, each plane having seven subplanes or departments for different grades of beings and activities within the plane. The first is, of course, our own *physical world* divided into atomic, subatomic, superetheric, etheric, gas, liquid, and solid. This etheric subplane does not pertain to the æther of interstellar space, but to a substate of *physical* matter. The second plane is the *Astral World,* explained in Religion as so-called "Hell," "Purgatory," and Elysium or *"Summerland"*—a place of rest before entering Devachan. The third is the *Mental*

World, in which are contained the *lower* and *higher* heavens. The fourth is the *intuitional world,* spoken of as the *plane of Buddhi*; the fifth is the *Spiritual world,* which is *Nirvana*; the sixth is the *Monadic World*; and the seventh is the *Divine World.* The inhabitants of these various worlds are given as follows: In the Three lower Worlds are found: (1) The human (composed of both men and animals;) (2) devas or angels, with their lower evolutionaries the nature spirits or "fairies;" (3) The life of the "Elemental Essence" and that of the Minerals. This Elemental Essence is a fine electrical sort of matter endowed with life, quivering to be brought into a useful or more individualized "form;" such as "thought forms," etc., of this matter are composed the elementals. The *astral* world contains, temporarily, our

astral bodies while the physical body sleeps; the "dead," of course, live there while waiting to pass on into Devachan; the length of this sojourn may be but a very short time for the spiritual soul, while for the more material being, or evil Entity, it may last for so long as a century or more; discarded astral bodies of those who have passed on or "shells;" these shells are spoken of as "spooks;" they are often attracted to seances, and are there mistaken for true souls. Unless they are artificially stimulated as at seances, they disintegrate in a few hours, months, or years, as the materiality of the former occupant was of lesser or greater power. The seven subplanes of the *Mental World,* or, as it is spoken of, the *Heaven* World, are divided into two great divisions, the three higher forming the Higher, and the four lower the Lower,

Heaven. The lower heaven world is also known as Devachan, or the place of light and bliss; here are found souls after death in a condition of happiness. On the first subplane are found those in whom affection predominated, and they dwell for centuries in happy communion with those, to love whom was their greatest desire. On the second subplane are those who added to affection a religious devotion, on the third are those who have expressed their love and devotion in philanthropic action, and on the fourth are those who have added to all these attributes a philosophical, artistic, or scientific nature, while in earth life.

In the fifth, sixth and seventh, the higher division, are found the souls of all our humanity. Here they live as the "individuality," or totality of capacity and consciousness evolved throughout the

long course of evolution; from here, the soul (or individualized portion of the Monad) puts forth a portion of himself down into incarnation as the "personality," to experiment with life on the lower planes. On the first of these higher planes, the fifth subplane, are the great majority of the sixty billion souls of our vast, awkward, and as yet, backward humanity. On the sixth subplane are found those souls whose higher evolution is attested by their inborn culture and natural refinement when in earthly bodies. On the highest subplane ever live the souls of the Adepts and their higher pupils. Totally distinct from all the life in the visible and invisible worlds, so far described, is the life of the Devas or Angels. In the higher heaven live the highest type of Deva, known as the Arupa, or "formless" Devas (arch angels)

called "formless" because the matter of their bodies is made up of matter that does not precipitate into definite shapes having form, but expresses itself as a radiating vibration. On the lower Heaven planes are found the Rupas, or "form Devas" (angels); and on the Astral plane exist the Kama or "desire" Devas. On this plane, the Astral, and the higher physical, live the nature spirits, or fairies, whose relation to the Devas is akin to the relation which our domestic pets hold to us. These fairies are still part of a group soul, but possess high intelligence among their higher types. They will slowly individualize into Devas. The foregoing is a description of worlds which are all portions of our own solar system. There are extrasolar systems, and they are called "cosmic planes." The Cosmic Planes have each seven planes or *Worlds,*

and each plane has its seven subplanes, the same as ours. The lowest subplane of each Cosmic plane makes the highest subplane of our Corresponding plane. On the fifth or *Cosmic* mental plane, called the Cosmic Archetypal World, and corresponding to our third or *mental* plane, exists, as a definite thought-form, the great *Plan* of the evolution of all types of life and form in all *our* seven planes. This Plan is the thought of the LOGOS Himself of how evolution shall proceed from beginning to end. On this Cosmic plane are the archetypes discussed by Plato. "As it was in the beginning, is *now* and ever shall be." This is an *objective reality* on this plane. As the highest division of our mental world makes the lowest subdivision of the *Cosmic mental plane* or archetypal world, it follows that whosoever can raise his

consciousness to work in the highest division of *our* mental world comes directly under the inspiring vision and power of the archetypes themselves in this *Cosmic* mental plane. Thus, we can perceive as in a mirror the future that awaits us—"the glory that shall be revealed."

CHAPTER IV

Man in Life and in Death.

The higher the organism the more complex its structure. This axiom is surely exemplified in the subject of the constitution of man. The Ego is the true *soul* of man, of whom only a part can ever be manifested in a physical body. The Ego is the individuality. That part of the Ego which is in a particular reincarnation is the personality. The Ego dips down a part of itself and it shows forth as our personality.

One personality is made by the Ego-Individuality for the purpose of the work to be done in one incarnation.

Taking a string of pearls as a simile, the individual pearls may represent the personalities (the past incarnations of the

Ego) and the *wire* upon which the pearls are strung together would represent the Ego. Man is also made up of the Physical, Astral, Mental, and Causal bodies.

Man, when examined theosophically, resolves into a complexity, of the individuality, or Ego, living on in the Causal body from life to life, the personality, a more or less partial representative of the individuality, and the *body consciousness,* made up of the three vehicles; the mental, Astral, and physical elementals. The elementals making up those bodies having *their* inherited and ancestral tendencies, with which we must deal, also. Hence the continual warfare between the Ego and his vehicles for mastery; as St. Paul says: "The good that I would, I do not; and the evil which I would not, that I do." We see, then, how our will must firmly direct these various emotions

and desires in us to holy, pure, and beneficent purposes; they will not do good of their own accord; they will do the opposite; therefore, if good is to be done, we must consciously, ourselves, *will* it done, and force our vehicles to carry out our higher will.

CHAPTER V

Intervals Between Lives.

We find that the degenerate has five years of astral plane life before again reincarnating; the savage forty years in the astral; the mechanic forty in astral and one hundred and sixty in the lower heaven or mental world; the farmer forty in the astral and two hundred and sixty in the lower mental; the merchant twenty-five in the astral, and four hundred and seventy-five in the lower mental; the doctor twenty-five in the astral and nine hundred and seventy-five in the lower mental, with a brief period in the higher heaven or mental world; the *idealist* five in the astral, one thousand one hundred and fifty in the lower mental, and fifty in the higher mental;

the *disciple* no astral, two thousand one hundred and fifty in the lower mental, and one hundred and fifty in the higher mental. These of course, are just general averages; we find exceptions in all levels. A highly cultivated farmer, for instance, would have to be changed to the professional class, and so on, all through the list. This list is only to give some idea as to what the time would be in average cases. Man's work in life is to discover what he is, what is the world, and what is the Logos, "in whom we live and move and have our being." Ages of experiences and action are necessary for man to grasp the plan, and the greatest aid in this great plan, which is Evolution, is this great science of Theosophy. It is the true aid to man in his wearisome climb back to his God from whom he came. The Monad *had* to be introduced into physical matter in order to learn to function in higher

matter, because the unevolved Monad cannot respond to the vibrations in which he lives until, by experiences in all the worlds up to this height, he has learned *how*. In other words, a *Mindless* being cannot respond to thought or sensation until *mind* has been evolved. And the only way this can be brought about is through the orderly Law of Evolution. This is what we are going through, friends, and the greatest single help we have is the great teaching of Theosophy, for without Knowledge we would never in God's world grasp the mystery.

CHAPTER VI

The Evolution of Animals.

All Life must evolve upward through all matter to reach perfect mind. The anthropoid ape is the *form* now existing nearest to the physicist's "missing link" on the side of material form. When we look at the mentality or intelligence of animals, we find many that have a more human characteristic intelligence, however. The domesticated animals, such as the dog, cat, horse, and elephant, by human contact, have gradually become the forms through which the group-soul creature evolves into individuality. The monkey is possibly, also, a channel, and eventually there will be seven channels from the animal to the human, individu-

alized side. These seven channels are characteristic, and are for the particular sort or kind of evolving life that needs the particular sort of evolutionary character which he will obtain in evolving through a particular channel or *ray*. The character gained by evolving through one of these channels is permanent and will always be retained by the life affected. For instance, a life coming over into individualization through the wolf and dog channel will always retain the particular characteristics of the dog-chain Egos, and will be a far different individual than a life coming through the cat channel lives. This, of course, applies only up to the time of reaching the Causal Plane. After we have evolved into the causal plane consciousness we are well rounded Egos, and perfection does not allow characteristics to predominate. These seven

channels, or rays, are again subdivided into seven subrays, but as we evolve through all the various rays and subrays, we still keep our original *entering-ray* peculiarities and aptitudes for certain sorts of work or activity.

In the process of the subdivision of the group soul (preparatory to individualization), we come to a point when a highly specialized, small group soul will be the indwelling life of only a small number of physical forms; when this happens, and when the forms can be brought under the influence of man (as in domestic animals), the transition from the animal to the human becomes possible, and individualization is near. When the point of individualization is near we may picture the animal soul as a vapor being condensed into a drop, then imagine that into the drop air is blown and a

bubble is created; then this is something like what happens to the "individualizing animal soul" when the Monad descends and *creates* a *causal body.* A divine afflatus, which is the energy of the Monad, pours into the mental matter which has stood to this individualizing soul as his little soul; that mental matter rearranges itself into a causal body, to become the vehicle of this "Son in the Bosom of the Father" who has descended to become a *human* soul. Thus we see that, while the animal being is used in this great plan of evolution, the higher principle is added thereto at the moment of individualization, in the descent of the Monad into the highest of the animal, using this highest of the animal as a vehicle for the direct descent of a fragment of divinity, the *Monad.* This Monad, however, cannot make an Ego in

a causal body until all the previous stages have been achieved, of experience in the animal and preceding kingdoms; but, while he utilizes what the animal kingdom has prepared for him, he is in reality an utterly different stream of energy and consciousness of the Divine Life from what is found in kingdoms lower than man. That is why there is an infinite gap in evolution between the highest anthropoid ape and the youngest individualized soul; in the latter is the life of a Monad; in the former we have as yet only the higher manifestation of animal life.

From the time that the animal soul separates itself from his dog group soul, he has in reality ceased to be a dog, though he still has a dog's form. From this point of separation up to the actual formation of the causal body, there are

several stages of transformation. These stages can be hastened by the proper understanding by *men* of the process of individualization, so that our animal friends may pass swiftly to the reception of that Divine Outpouring which makes of each a Soul of Man. We should all feel and act, not as though the animals were for our service, but as though we are for the animal's service in the outworking of the Great Plan; for by our thoughts and actions in regard to our animal friends we may hasten immeasurably their evolution into godhood.

CHAPTER VII

The Work of the Triple Logos—Creation.

In recalling to our minds the method in which the Deity originally built the planes, worlds, and universes of our Solar and Cosmic System, we can at best obtain but an inkling of the system in its entirety. We speak with all reverence in regard to His method, realizing fully that we can at most comprehend only the minutest fragment of His work, and that even that fragment is seen by us from *below,* while He looks upon it from *above.* Yet we are justified in saying that He sends forth from Himself a wave of power, of influence of some sort, which molds the primeval pre-existent matter into certain

forms to which we give the name of atoms—this is the activity of the First Aspect, or Third Logos, whose aspect is Force-Matter, and prepares the way for the Second Aspect or Life-Form, the Second Logos molding the matter created by the Third Logos into form, and putting *Life* into that *Form.* The Life of these forms molded from the matter brought into existence by the Third Logos is the Second Logos, and is the Life thereof. The process of ensouling forms built out of already vivified matter is continued all through the mineral, vegetable, and animal kingdoms, but when we come to the moment of individualization a curious change takes place, and that which was the ensouling life becomes itself ensouled, for it builds itself into a form into which the Monad enters and takes possession, and this

is the aspect of the First Logos; some writers represent the Ego stage of evolution as the Third Outpouring from the First Aspect of the Deity. As C. Jinarajadasa teaches, from the aspect of the *work* of the Logos we probably can convey a better understanding of this intricate subject by referring to it as the First Logos, in these preliminary studies in the evolution of Creation.

In the vast splendor of Universal Life is the Cosmic Logos with the seven embodiments of His Nature called the seven Cosmic Planetary Logoi, the Cosmic Logos having the entire Universe or Cosmos in His intelligence.

The Lord of our Solar system is called the Solar Logos, and it is with our Solar Logos that we have to do in this study. The Solar Logos is Lord of a System among the myriads of stars, He lives and

moves and has His being in His Father Star, one of the great seven Cosmic Planetary Logoi, yet does He mirror directly the Life, and Glory of the One without a Second. The Solar Logos, together with His brother stars of His company, so far as we are concerned, is *God*, the Ultimate, the only God whom we can conceive, because we ourselves are He, and none other. He works in three aspects as creator, preserver, and destroyer, or Father, Son, and Holy Ghost. Associated with the work of the Solar Logos are seven Beings who are as seven expressions of His Nature, as seven channels of His Life; these are called the Planetary Logoi. The three aspects of the work of the Solar Logos are First Logos, Divinity-Humanity; Second Logos, Life-Form; and Third Logos, Force-Matter.

Before the Logos began the work of the system, He created on the plane of the Divine Mind Archetypes, forces, forms, emotions, etc., and determined how each should be realized. He then commenced work in His Third Logos aspect—that of Force-Matter. In the beginning darkness was upon the face of all. The Aether of space with a mean pressure of 750,000 tons per square inch filled all space; this was called the Koilon. Into this Koilon the Third Logos poured His energy, pressing back the Koilon from innumerable points within it. Next he swept these points of light, or his energy showing through the Koilon, into spiral formations, and by His Will these spirals gradually grew to the sixth order, and the atom of matter was thus created, and is held as such by His will. Our physical matter, or

atoms, are in reality myriads of points in the consciousness of the Third Logos, held by Him in a particular formation to do a specific work—that of building the physical plane. The building of the physical plane is preceded by the building of all the superphysical planes. The units of their upbuilding, although of finer aspects of the same matter, are still formed in the same manner. Into the seven great planes thus built by the Third Logos next appears the Second Logos. He is Life-form; with His energy He ensouls the matter of the seven planes, and enables it to build *forms* having that mysterious quality which we call *Life*. Each form persists only so long as the life of the Second Logos holds the matter in that form. A form is born because the Life of the Second Logos has a work of evolution to do through that form.

When He withdraws His energy the form dies, and the energy is again sent back to build a newer and better form which can give the *Life* the new experiences necessary for its further growth and self-revelation.

On the four highest planes of the Solar System, this life of the Second Logos is called the Monadic Essence. Chain by chain the Monadic Essence descends from plane to plane. Still descending into matter, the Life of the Second Logos, after ensouling astral matter (which gives it its peculiar *Living* quality) it next ensouls physical matter, and not until this time are the atoms formed by the Third Logos able to form combinations, such as hydrogen and oxygen combining to make water, etc. Under the guidance of the Second Logos now appears the great mineral kingdom; in

terms of rhythm and beauty matter now crystallizes with mathematical precision; of a truth now is God "dead and buried," and the downward descent of the Second Logos is at an end. It next starts upon its *ascent,* first through the vegetable, then the animal kingdom, until in due course of time the individualization of the animal takes place then begins the action of the First Logos. He sends a fragment of Himself, a *Monad,* to make an individuality in a causal body. A Soul of Man made in the image of God then begins *His* great evolution, which is to discover the divinity in himself, in his fellow men, and in all nature surrounding him.

CHAPTER VIII

Kingdoms of Life.

The Logos stage by stage manifests as three types of Elemental Essence, and then subsequently as Mineral Life, Vegetable Life, Animal Life, and Humanity. The seven stages of evolving Life from Elemental Essence to Humanity are called the "Life Wave." Other forms of life and consciousness are also, of course "life waves;" but, for the clearer understanding of a difficult topic, the term "life wave" is reserved for those forms of life which are most closely related to our humanity in a direct line of growth, viz., Elemental Essence one, two, and three; mineral, vegetable, and animal life, and Humanity. All these great

changes involve vast periods of time, each fraction of that time, however, being used according to a predestined plan.

During the time that humanity exists on our earth, seven great Root Races appear, each having seven subraces. The period of time which is necessary to accomplish the work of seven Root Races is known as a "World Period." During a "World Period" the evolutionary scheme, as it effects the seven kingdoms of our Life Wave, is in full operation. The Life Wave may be said to begin with the appearance of the first subrace of the first Root Race, and end with the seventh subrace of the seventh Root Race.

When the allotted span of work for a particular World Period is finished, the Life Wave passes from our Earth, to commence its evolution on another globe of our Solar System. On this new globe

each of the seven stages of life, from 1st Elemental Essence to Humanity resumes its work and continues its further development. Once again the work is done through seven Root Races and their sub-races. At the end of the evolutionary work on this new globe, the Life Wave passes on to another globe, there to resume its work under new conditions according to the Great Plan.

Our Life Wave requires for its growth seven planets of the Solar System; of these, three are physical, viz., Earth, Mars, and Mercury, the remaining four of the seven being of invisible types of matter.

Of the four invisible planets, two—B and F—are of astral and higher states of matter, while A and G are of lower mental and higher states. Each of the

seven globes are separated in space from all others, and revolve around the Sun.

Each physical planet is surrounded and interpenetrated by the higher planes of matter. Planets A and G are globes of lower mental matter; they, too, have their higher mental, buddhic, atmic, and higher planes, but no astral or physical planes. Planets B and F have their astral plane, but no physical. We must think, then, of the seven planets, A, B, Mars, Earth, Mercury, F and G, as complete in themselves and each revolving around the Sun, but only three are visible to the physical eye.

After *our* seventh subrace of the seventh Root Race has finished its work, the Life Wave will then pass to the next planet, which will be Mercury. On Mercury, as on Earth, the Life Wave in all its divisions will continue its work

from the first Root Race through to the seventh Root Race, and then pass on to planet F. On F the work will have to be done without physical forms, this being an astral planet in its lowest plane. The Wave will then pass to G, where the work will continue in the mental plane, the lower mental plane being its lowest plane. From G the Wave will pass to A, from A to B, then to Mars, and finally back to Earth, there to begin a new stage of evolution through new human, animal, and vegetable types. When the Life Wave has completed its work on seven planets the period of time taken to accomplish this is called a *"Round."*

The Life Wave began in the beginning of our Solar System on planet A; our present Wave, therefore, has already gone through *three* complete *rounds,* and is now on the fourth planet of the *fourth*

round. This is exactly halfway in the larger scheme, since our Life Wave has yet to complete the fourth Round by passing through Mercury, F, and G, and then afterwards to complete the fifth, sixth, and seventh Rounds. When the Life Wave has so passed through seven complete Rounds in succession, the time occupied is called a chain. To summarize this we find:

7 subraces make one Root Race.
7 Root Races make one World Period.
7 World Periods make a Round.
7 Rounds make a Chain.
7 Chains equal one Scheme of Evolution.
7 (and more) Schemes equal Our Solar System.

The work of evolution of all life and form in the Solar System is, however, *not* accomplished within the period of one Chain of seven Rounds. It is intended

in the Plan that, during the period of activity of one Chain, one kingdom of life shall have evolved to the next higher kingdom; thus, that which began as animal life at the beginning of our Chain of seven Rounds—that is, on planet A of the first Round—will rise to the stage of Humanity at the end of the Chain of seven Rounds, which will be on planet G of the seventh Round; similarly, that which began our Chain as vegetable will have evolved to the animal at the end of our chain. Each step of evolution requires one complete Chain of seven Rounds.

When our Chain began on planet A of our first Round, the work commenced in all the seven kingdoms, from the first Elemental Essence to Humanity; when the scheme ends the first Elemental Essence will have become Man; but where did Humanity achieve its human charac-

teristics, and the animal its animal characteristics, so as to begin the Chain already thus equipped? To answer this, we must consider the Scheme of Evolution made up of the seven Chains, seven (and more) of these Schemes, we have seen, making up our Solar System, after which the Solar System is disintegrated. We find in the scheme of Seven Chains that our Earth Chain occupies the position of the fourth Chain. The Chain preceding the Earth Chain is the third, and is called the Moon Chain; therefore, it was on the Moon Chain that we evolved up through the animal life until we acquired the human characteristics with which we started our present Chain of seven Rounds. It was on this Moon Chain that our animals, also, acquired their animal characteristics, coming up from

the vegetable in that Chain, and starting our Chain as animal. In the Moon Chain there were seven planets, as in our own chain, but with the difference that only *one* planet of the Moon Chain was Physical; two were astral, two lower mental, and two higher mental.

As we evolved upward from animal to human on the Moon Chain, thus, in exactly similar manner, all the kingdoms of life of the Moon Chain themselves came to the Moon Chain from an earlier Chain, the second Chain; this Second Chain had *no* physical planet at all, it being composed of one astral, two lower mental, two higher mental, and two Buddhic or *Intuitional* plane matter. Each kingdom on Chain two was exactly one stage earlier (or less evolved) than it was on the Moon Chain; thus, that which was the animal kingdom on the Moon

Chain was the vegetable on Chain two. Chain two itself derived its life from Chain one, the kingdoms of life being one stage earlier than on Chain two. To sum it all up, that which began on Chain one as Mineral, on Chain four, our present Earth Chain, is our Humanity.

When the work of the Earth Chain is completed at the end of the seventh Round, our animals will have come to *human* level, our vegetables to the animal stage, and our humanity will have gone to the stage beyond humanity. The Fifth Chain will be like the third Chain in so far as the nature of its globes are concerned; there will be only *one* physical planet; the other six will be composed of higher matter. On Chains six and seven the matter will all be *non*physical.

The work of the first, second, and third Chains being now over, their planets have

disintegrated, except that the physical planet of the third Chain is our moon, which goes around the earth. Evolution is now exactly midway among the seven Chains, our present Chain of seven Rounds being the fourth, and we are on the fourth planet (the earth) of the fourth Round, of our Chain.

The fifth Chain which lies ahead of us will have one physical planet; this will be made up by combining the asteroids which now make a ring of little planets between Mars and Jupiter into *one* larger planet. Our present earth will be a dead planet then, and be the moon of this physical planet of the fifth Chain. Our present animal kingdom will begin the work of the fifth Chain as its humanity.

The work done through these seven Chains in succession makes one *"Scheme of Evolution,"* and there are *seven* such

schemes of evolution now at work in the Solar System, and over the work of each there presides a Planetary Logos; each Scheme is the expression of His exalted Life, and the seven Chains of His Scheme are as seven successive incarnations of that Life. (As we learned before, the Logos works through seven Planetary Logoi, who are as seven expressions of His nature, as seven channels of His inexhaustible Life; we are now learning the further working out of that teaching.)

Each of these Planetary Logoi has thus before Him a Scheme of evolution to develop and guide; each Scheme involves seven Chains, each Chain requires seven distinct globes, and each Chain is made up of Seven Rounds of these seven globes.

There are now in our Solar System seven of these Schemes of evolution, which require at some stage of their work

a physical planet. These seven Schemes, which involve Vulcan, Saturn, Jupiter, and Uranus, are behind the Earth Scheme by one Chain; the Neptune Scheme is, like the Earth Scheme, at its fourth Chain; whereas the Venus Scheme is in advance of the Earth Scheme by one Chain. It must be remembered in considering this vast prospect of Universal Life that a *physical* planet may, owing to heat and pressure, be unable to sustain physical life as we know it; nevertheless there are types of nonphysical evolution which can do their work there.

It is because the Venus Scheme is one Chain in advance of us, and the average humanity of Venus is near the Adept level, that Adepts from Venus were able to help the work on the Earth Chain at its commencement, as Lords of worlds, Manus, Buddhas, Chohans, etc. Thus,

we may help the backward Chains when our present Chain is completed.

When an individual completes the work of evolution set before him, he attains the level of a Master of Wisdom. He will attain this level by normal, slow evolution at the end of the seventh Round of this Chain; *but*, he may, by hastening his evolution, attain adeptship far earlier than this. Whenever he attains Adept level, he has before him seven choices with reference to his future growth and activity. These seven choices are:

1. Remain with humanity, as an official of the Hierarchy.
2. Remain with humanity, as a Nirmanakaya.
3. Join the Devas.
4. Join the "Staff Corps of the Logos."
5. Prepare the work of the next Chain.
6. and 7. Enter Nirvana.

Among the seven choices none are better than the others, and each Adept will follow his own line according to his temperament and the needs of the Great Plan. After adepthood is reached, a minority will decide to qualify themselves to be Manus, Buddhas, Chohans, etc.; this choice requires constant physical incarnation, though as an Adept, the *need* of incarnation is over. Others will be Nirmanakayas; living in the invisible worlds, yet remaining with humanity, they create great spiritual forces which are handed over to the Hierarchy to further human advancement. Those passing into the Deva kingdom there work sometimes with humanity as Angels, and sometimes in other parts of the Solar System. Those enrolling in the Staff Corps of the Logos train themselves to work in any part of the Solar System where they may be sent.

The sixth and seventh types enter Nirvana, a phase of spiritual evolution and activity beyond our comprehension, yet they do *not* lose their identity, or achieve annihilation.

All this process of evolution, taking millions of years, is far vaster than our imagination can conceive, and behind it is the Cosmos, much greater still. At each stage more power is released to the Universe, and each kingdom is finer and better on each upward Round. Man's life, too, changes Round by Round; our mental life in the next Round will have a richness scarcely to be grasped to-day, because our brain, that lowest instrument of thinking, will be composed of atoms and elements more evolved and finer than they are in this Round. Since we have found that matter is force, and *form* is life, and man's humanity is Divinity, so,

wherever evolution is, there the Logos is at work, and, where He is, there a joyous work comes, step by step, nearer to completion.

CHAPTER IX

Evolution of Matter and Force.

Matter, as we know it, consists fundamentally of "holes in the Ether," and the force of the Logos therein forms matter.

Modern science is coming very rapidly to this viewpoint, too. A late book by Sir Oliver Lodge entitled "Ether and Reality" practically quotes our own formula for the creation of matter, word for word, in some instances. The white lines appearing among the spirals in the atom represent the lines of the force of the Logos; the seven other lines in the spirals represent the lines of force of the seven Planetary Logoi. As we say, the atom is a "hole in the ether" filled with Divine Nature; "hole" though it be, when

compared with Koilon, it is real to us, true substance to our knowing, just because the Logos is there, and creates in us the thought of substance and reality. As He thinks at our level, so we think with Him. We also find that Theosophical Occult Chemistry coincides and explains the facts behind the Periodic Law discovered by Sir William Crookes, and also supplies the reasons *why* of this law, as well as the missing elements, etc., in it. A further explanation of the formation of the elements and an explanation of physical combinations of matter are contained in "Occult Chemistry," written by Dr. Besant and C. W. Leadbeater; this book is recommended to anyone interested further in this subject.

CHAPTER X

The Evolution of Consciousness.

We find the evolution of consciousness in man is by giving. In the downward involution of the Unmanifest Logos to the Adi plane, He becomes manifest and shows forth the three aspects of Father, Son, and Holy Ghost. Upon descending to the next plane only the Son and Holy Ghost Aspects can show forth, and the lessening, or limitation, is manifested more the lower the plane, until the physical plane is reached, where only a small part of the Ego can show forth. The evolution upward from the physical is a gradual climb reversely to the involving, until we finally become at one with the Logos again.

CHAPTER XI

Inner Government of the World.

There *is* an Inner government of the world. The national life of the world would appear purposeless without it. This government is slowly bringing all things into the harmony that expresses the Logos. All that happens in nature, in life, and in the heart of man, is the Self-revelation of the Logos. It has been shown that His Life reveals itself stage by stage, and that all forms of life and consciousness are related to each other on the ladder of evolution. An atom contains His Life, but more of His Life is revealed by a Dhyan Cohan. On this earth of ours, all Humanity are embodiments of His Life, and we reveal Him

more fully than can our younger brothers of the animal creation.

Each globe within the Solar System has a body of His Ministers who carry out His Plan for that Globe. This body is now called the Great White Brotherhood. This Brotherhood is not a mere association of supermen, but a living Body which contains the Life energies of the LOGOS. As the LOGOS, when in manifestation, works as a Trinity, so all His energies flow through three Ministers, who are the representatives for this earth of His triple nature. These three ministers are known as the Lord of the World, the Bodhisattva, and the Maha-Chohan. The first aspect is Power, the second Wisdom, the third Mind. Behind these three stands the Silent Watcher. The grades of the Hierarchy are as follows: On the first Ray, the fifth initi-

ation is the Asekha; sixth, the Chohan; seventh, the Manu; eighth, Pratyeka Buddha; ninth, Lord of the World; tenth, the Silent Watcher. The second Ray is the same to the seventh initiation, which is the Boddhisattva; eighth is Buddha, which is the limit of the second Ray. All the rest of the Rays are alike, starting with the fifth, Asekha; sixth, Chohan; and the seventh is Maha-Chohan, where these Rays stop.

CHAPTER XII

The Path of Discipleship.

We find the stages on the Path of Discipleship are five: first is the man of ideals; second, the probationary pupil; third, the accepted pupil; fourth, son of the Master; and fifth, the initiate.

When one is put on probation by the Master, this is done either in the physical or astral plane; usually the latter. The pupil is conducted to the Master, and the "living image" is made. It is a living replica of the pupil's astral and mental bodies, fashioned by the Master's will. This image is kept near the Master and perfectly records the pupil's thoughts and emotions as he does his work in life. The Master examines this image daily to see

how much success or failure is being achieved by the pupil. When He so examines it, it is not merely to judge; He sends through the living image to the pupil such purification and strengthening as the latter will allow himself to receive.

This act of being put on probation is the response to a demand made by the pupil to the Guardians of Humanity, to be given opportunities for a swifter evolution than is normal with the generality of mankind.

The response brings with it a readjustment of the individual's karma, and has the aim, first, of slowly freeing him from undesirable karma, which handicaps him in usefulness; Second, opportunities for wider knowledge, especially of hidden truths of Nature; third, of new opportunities for self-expression through Service. The proving of the pupil consists

in testing him to see how far he can withstand the shocks of his karma without altering his altruism, in spite of the fact that his life becomes more barren of those things that make life worth living for most men. He is also tested to see if as a worker he can adapt himself to the Master's plan.

When a Master takes an aspirant as a probationary pupil it is with the expectation of presenting him for initiation in that life. The pupil may fail, however, but he has a karmic right to the opportunity. Still, if he "means business," and will be guided by the senior pupils of his Master, he is more likely to succeed than to fail. If he strenuously works at the qualifications for initiation, the *Will to Good* in nature will help him with illumination and strength. These qualifications for initiation are:

1. Discrimination.
2. Desirelessness.
3. The Six Points of Conduct (which are):
    1. Self-control as to mind.
    2. Self-control as to action.
    3. Tolerance.
    4. Cheerfulness.
    5. One-pointedness.
    6. Confidence.
4. Love.

All these points are taken up and explained by the Master in Alcyone's Book, "At the Feet of the Master."

The Stages after Initiation, on the Path, are:

1. Initiation; entered the stream.
2. Once returning.
3. Not returning.
4. Arhat—the venerable.
5. Asekha—The Master or Adept.

After the candidate has entered the stream, at the first initiation, he cannot advance to the second initiation until he has conquered three fetters. First, is "the delusion as to one's individuality of self;" in other words to know your *real* self, and the proper value of the physical body as only your vehicle or tool of action in the physical world. The second fetter is Doubt. This is doubt as to God's plan, which is Evolution. Doubt as to fundamental laws governing human evolution must be utterly thrown aside before the soul can pass to the second stage. The third fetter is "affectation of rites and ceremonies," in other words the Sabbath is made for man, and not man for the Sabbath, and one must look up instead of back, and kill superstition.

After the pupil has transcended these fetters, and has completed the requisite

amount of work, he is again presented for initiation. This ceremony opens up new possibilities of consciousness to the candidate and intrusts to him those secrets and powers appertaining to the second stage. Only one more physical birth is obligatory for him, now.

As he passes to the next—the third—Initiation, no new fetters need be cast off; but a yet larger record of work must be achieved, and the higher mind must be made a mirror of the Intuition, and trained to conceive and elaborate those truths that the mind cannot discover.

Between the third and fourth initiations two more fetters must be cast off: these are sensuality and anger. The cruder forms of physical sensuality and anger will, of course, long since have been cast off, but the more subtle types must now be handled. These more subtle

forms of sense-gratification and anger can bind the aspirant as firmly as the cruder forms bind the man of the world. Before passing on, the candidate must also, in addition to freedom from these fetters and record of work done, acquire a mastery over some of the invisible worlds, so that his brain consciousness can be made, when necessary, a true record of his life on higher planes. At the fourth initiation he becomes the Arhat, "the Venerable."

At the fifth initiation the disciple ceases to be the disciple under the instruction of the Master of the Wisdom. He is now a Master of Wisdom himself. But before he can reach the fifth or Master initiation, five more fetters must be thrown off, these are: "Desire for life in worlds of form;" "desire for life in worlds of "no-form;" "pride;" "self-

righteousness," and "Ignorance." He must put on the attributes of the Superman, must become the *Christos,* before this initiation can be taken. All nature rejoices at his achievement, and this is our goal in this chain—the achievement of Masterhood, or Adeptship.

CHAPTER XIII

God's Plan, Which is Evolution.

There is a saying attributed to Plato: "God geometrizes." In this we have the great proclamation of the Divine Wisdom that there exists a God of the Universe, and that all nature is a creation by Him after a *Plan*.

Modern science acknowledges a "design in nature." We have seen that all matter, form, and life are an intelligent design of the Logos, and are the energy of the Logos.

This geometrical design of evolution is seen in the formation of all the various departments of nature. The molecules of all the divisions are built in geometrical order. Take the crystals; in their

formation, they will recrystalize thousands of times, and each time, upon crystalization, they will fall into identically the same geometrical form. This is also true of all life, in its essence. Even magnetized needles floating in water, fixed upright in corks, will always settle into the same geometrical design when a magnet is held over a certain number of them; different numbers having different patterns in which they arrange themselves. For instance, two needles will arrange themselves side by side under the influence of the magnet; three will form a perfect triangle; four a square; five a pentagon; six a pentagon with a needle in the center. This experiment has been carried up to fifty-two needles. Why do the needles arrange *themselves* in these geometrical designs? Because so to act is "God's Plan" for magnetism.

So all through Life.

God's Plan for men is to unfold their latent divinity. For that, the Logos sent us forth out of Himself to live our separate lives. Here we learn, taught by His messengers, what are the lessons necessary for us in order to pass from one class to another higher.

In the savage the plan is selfishness: "I want it."

In the civilized man the plan is "Let us share it."

In the spiritual man, it is, "I Will Help You."

In the Disciple, it is, "In His Name."

In the Master, it is, "Not I, But The Father."

I seek not mine own will, but the will of the Father, is the motive of the perfect man's action.

God's Plan is not, as it sometimes seems

to our eyes, a round of weariness and pain, an implacable Fate which wrings out of man many griefs for each joy. To the babe that tries to walk there is stress of limb and anxiety of mind; so is it with all life. If, from one angle, evolution seems an unending stress, from another it is an exhilarating play. It is the great game which the Logos plays with us, and the laws of Righteousness are the rules of the game.

It may take many a life before we can say, in spite of all that we have suffered, that Love is the fulfilling of the Law; but our evolution is incomplete till we know for ourselves that the heart of things is indeed, Love and Joy, and that all the tragedy of evolution is only a passing phase.

CHAPTER XIV

Conclusion.

In a swift survey, we have seen what the Ancient Wisdom says of man and his destiny, of nature and her message, and of God and His Work.

Doubts may surge up one after another, but a million doubts cannot invalidate one truth. The soul who thinks that he has grasped the truth can patiently fight on, slaying one by one the doubts as they arise, by gradually raising his consciousness to the point where he no longer believes, he *knows!* For, if these truths of Theosophy are facts of nature, then they will prove themselves so in time to everyone. They can be *seen* one by one, as the faculties necessary for sight are developed.

There is no surer way for the inquirer to prove the facts of Theosophy, one by one, than to put into practice the one great truth which can be readily accepted. That is the truth of Brotherhood. Let a man remember that another is as himself, that the same life of nature flows in both, that what is hard for himself is hard for the other, too; let him, looking at his neighbor, say, "This is myself, in a hitherto unknown aspect of me." Loving action is Divine Wisdom at work, and whoso acts lovingly must inevitably come to the Wisdom. This is the surest way to prove that the truths of Theosophy are realities because man is divine, the Wisdom is his heritage. Nay, not Wisdom alone, but Power also—Power to dare, to suffer, and to conquer. This sense of victory, which brings with it all

joy, is the gift which the Ancient Wisdom gives to all who cherish her.

PEACE BE WITH YOU!